

IX.

of H. J. Brown, J. J. Sample, J. H. Watts, asking amendment of chapter 6, section 1, to read:

answer one, page 115, is given
with reference to order of work.
A memorial from the Queen

Conference of Central Church
Smith, asking change of Dis-
to as to provide that when a man
charged with immorality is
guilty, and neither expressed
nor promises amendment he
be allowed to withdraw without the
malices of a trial.

A memorial from the Central
Conference of Central Church
Smith, Ark., asking authority
in the ritual for the baptism of
here, and in the form for the
admission of members.

All referred to the Committee

Little Rock Conference. A memorial of A. Hunter, J. B. Moore, others, asking that the Discipline be revised as to place the education of local preachers, seeking of nation in the hands of a council of the Quarterly Conference.

A memorial of A. Hunter and J. Moore, asking change of Discipline paragraph 44, answer three, page 50 as to make it read, "The members shall participate in all business of the Conference."

Both referred to the committee on Discipline.

Mississippi Conference.—A memorial with reference to the petition of deaconesses of the churches. Referred to the committee on missions.

North Mississippi Conference.—A memorial of J. J. Wheat, W. A. Sullivan and others, praying the Island No. 35 of the State of Arkansas be made a part of the North Mississippi Conference. Referred to the committee on Boundaries.

Tennessee Conference.—A memorial.

Referred to the committee on education.

A resolution of Geo. E. Pease & E. E. Hoss proposing to amend Discipline, paragraph 94, annex pages 128 and 129, with reference to the renting of property to our members for purposes of manufacture and sale of intoxicating liquors as a beverage. Both referred to the committee on Resolutions.

The following resolution is sent to the Louisiana State Lottery and unanimously adopted by a roll vote!

WHEREAS, BECAUSE, BECAUSE,

Louisiana State Lottery is a recognized evil and a national disgrace, corrupting the morals of the people from one end of this land to the other, and is therefore the enemy of the people of all the States and the Church of God throughout the country: and

WHEREAS, all of our Methodist Churches, together with all of our other good people of this State, headed by their noble Governor at this time engaged in a united resistance to the attempt now made to extend the life and

work of that monstrous fellow is twenty-five years longer. It should be it.

Resolved. That this General Conference be moved with profound sympathy for their treatment of Louisiana and will, by all proper means in their power, aid them in their effort to forever rid themselves of Louisiana State Lottery and all other lotteries.

Memphis Conference.—A session of J. H. Evans and John Edwards proposing to amend the Democratic platform to read:

Discipline, Chapter 18, Section 18, paragraph 179, and section 47, paragraph 180, with reference to the form of baptism of adults and reception and recognition of members. Referred to the committee. Repealed.

North Alabama Conference. A resolution of E. G. Richards and L. Whitten, proposing the location of Methodism in foreign lands. Referred to the committee. Repealed.

Northwest Texas Conference. A resolution of J. P. Cox. Repealed.

op and others proposing to amend the Discipline so as to make the opening, amenability, and recommendation for orders of final orders in the District Court instead of the Quarterly Conference. Considered on March 10, 1901.

ADDRESS OF THE BISHOPS.

DEARLY BELOVED BRETHREN:—We cordially greet you in the name of our Lord Jesus Christ. Your coming to this conference is to us an evident token of the gracious care of our great Head over his Church, and gives promise of blessing to accrue through your wise and faithful handling of the interests submitted to your oversight. We shall not cease to pray for you, that the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of him, the eyes of your understanding being enlightened that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe.

We have reasons to be grateful that the intellectual and moral activity of the age has disclosed no need of change in our "Articles of Religion," or standards of doctrine, nor has there been among us any serious demand for such change. The great body of our preachers and people hold firmly to the Methodist statement of truth as being in full agreement with the words of our Lord Jesus Christ and the doctrine which is according to God. That statement has been subjected to close scrutiny by reason of its unavoidable relations to other forms of teaching, and has been fully tested in its application to individual and social life; and the results show it to be sufficient as the rule of faith and practice. Occasionally sporadic efforts have been made to induce the Church either to renounce its ancient declaration or to put upon it an interpretation not warranted by reason or by the "analogy of faith." These have been successfully resisted by the sanity of our people to the teachings of our Lord Jesus Christ and the doctrine which is according to God. We trust that the unity and power of the Church may remain to the time unimpaired by the intrusion of heresies destructive to the simplicity and purity of its faith.

We rejoice to record our conviction that the spiritual life of the Church has suffered no decline in the past four years. The faithful preaching of the truths characteristic of Methodism has been productive of gracious results; extensive revivals have been reported each year; large numbers have been added to the Church; and very many of our members have made increase in faith and holiness. It has been demonstrated that our people are true to the principles of vital godliness, for experimental religion, by whomsoever they may be attacked, however subtle and enticing the appeal may be against them, and however strong the adverse current of public sentiment. In an age when the functions of the pulpit and the pastoral are largely usurped by the secular press and platform, and when the amenities, culture and entertainments of educated society are for the masses, virtue and fellowship of the Church of God, it is gratifying to note the steadfastness with which our members adhere to the conviction that the Church is separate and divinely ordained, association taking its life and its law from its own great Head, and by the terms of its membership, incapable of subjection or conformity to this world.

It is well known that the individual members to this statement are many. Many of whom we have told you that they are the enemies of the work of Christ who mind earthly things. The instructions and exhortations of the pulpit and the impressive and emphatic vows of the baptismal covenant, solemnly ratified and confirmed at the moment of their reception into our communion, are insufficient to restrain these from indulging in dispositions and practices quite incompatible with Christian belief and the purpose of the Christian Church. To them the exhortations of godliness are "tame and distant," the meaning of Christian fellowship is unknown, and the Church is effective only when it can strongly appeal to their sensuous tastes through an eccentric pulpit, an unsustained service, and the sensational appliances so often employed as substitutes for the presence and power of the Holy Spirit. They would have the Church enter the arena of this world and compete with it upon its own ground and according to its own methods; and failing in this, they resign submission to the order and discipline of the Church, bring confusion and dishonor to our ranks, and by example and evil counsel prevent unwary and inexperienced souls.

Some of this evil is due to ignorance; some to the weakness and instability

which offer no point of resistance to the enticements of the world; some to the arrogant claim, set up by wealth, culture and station, to exemption from the hard requirements of self-denial and unworldliness imposed by the gospel. Much of it undoubtedly might be abated by uniform, impartial, judicious and firm administration of discipline. The attitude of the Church upon the question of conformity to the world is so pronounced, and has been so often authoritatively declared, that no one charged with the responsibilities of the pastoral office among us can show us any sufficient excuse for failure in its treatment. It is unnecessary to repeat deliverances that have gone forth in more than one pastoral address by authority of the General Conference declaratory of the law and binding upon the people. It will be well, if practicable, to indicate and provide for some satisfactory method of training, especially for our young converts, in "the doctrine which is according to godliness." The class meeting, whose province and power have been taken up by no other agency has very generally fallen into disuse. Its revival, if it be possible, would be an incalculable gain to the Church. But it can not again be made compulsory; and its voluntary observance seems to require a larger measure of spiritual life than is common with us. If its absence some more thorough and systematic method of pastoral instruction should be considered, in aid of which the sanctified abilities of the laity might be enlisted. No added office order in the church is needed. We seek only the free and hearty co-operation in this pastoral service of the consecrated talents of the whole Church. It is surely light time that the culture and skill of our members should be brought under contribution for the higher uses of religion. By such means we may train up a generation exercised unto godliness, and prepare to assert and maintain the claims of personal holiness against all the seductions of the world and the wiles of the devil.

While we thus aim to secure our separateness from the world, we can not forget that by the terms of our gospel we are brought into special relations to it. Our responsibility is not restricted to the sphere of the interior life of the Church. Our Lord's words, "Ye are the salt of the earth," "Ye are the light of the world," put upon us a sacred trust; while the apostolic exhortation, that supplications, prayers, intercessions, and thanksgivings be made for all men, for kings, and all that are in authority, is prompted by the consideration that a healthful social order and righteous rule are necessary to the "quiet and peaceable life in all godliness and honesty," upon which the growth and prosperity of the Church greatly depend. In the world, though not of it, the Church acts intensely upon it, and in its turn, on many sides of its manifold life, is strongly influenced by it. These vital and responsible connections between the two should be consciously and constantly in view when regulating the affairs and shaping the economy of the Church. Very many questions of social order are, on one side principles of godliness, and the assertion and enforcement of them within the limits of our own life and action are the Church's witness to the truth before the world. Our members have their names enrolled in the commonwealths and kingdoms of earth as well as written in heaven; and it is within the province of the Church to enact that in the discharge of their duties as citizens, in the conduct of business, in the regulation of the family, and in the observance of social requirements they shall conform to and illustrate the law of life given in and by the Son of Man. We can not hope by impertinent and unwarranted interference in the affairs of government and society to change the currents of human life; but by unequivocal testimony to the truth, and its constant and uniform application and enforcement within the sphere of the Church's rightful authority, we may exert a healthful and saving influence upon the world. The careful observance of the scope and limit of the Church's action, combined with bold, uncompromising enunciation of every ethical and spiritual principle of the gospel, will save us from embarrassment and entanglement in worldly schemes, and insure the greatest efficiency to our measures for saving men.

The unsettled state of the relations between men in the various conditions and callings of life—in many instances the positive antagonisms among them—make it obligatory upon the Church to give more explicit expression to the law of Christian fellowship. The Gospel of Christ—and that alone—gives promise of a satisfactory solution of the vexed and vexing problems of life and society. "Thou shalt love thy neighbor as thyself" and its practical correlative, "As ye would that men should do to you, do ye also to them likewise," "Take heed and beware of covetousness," "Honor all men," and such like self-renouncing principles and commands, which put all men upon the common ground of mutual

service and helpfulness, are the contributions of our faith to the attainment of peace on earth and good will among men—the only satisfaction for the needs of a disordered, restless world. To let God appear within the communion of saints, that these are practicable and vigorous elements of life is to give the highest assurance that the success of the gospel is the true and only guarantee of the rights and interests of all men.

The conduct of the affairs of the Church during the quadrennial period has been attended with as little difficulty as can be expected under any system administered by men. With very few exceptions the preachers have been blameless; nor have we mourned many departures from rectitude, and propriety of life among our members. Close inspection and more vigorous application of discipline would perhaps have brought to light offenses that have escaped publication and censure; but it may be questioned if in any age or under any conditions the Church has enjoyed greater freedom from the vices and sins that dishonor humanity and exclude from the Kingdom of God. As a whole, the administration has been faithful, and its results commend our system as thoroughly effective and suited to the conditions and needs of our widely extended territory. The part taken by the Bishops and Annual Conferences in the conduct of affairs will be submitted for your inspection in the journals of the Conferences. With entire frankness we offer ourselves and our work for your investigation and judgment.

Our existing regulations require but little change to adjust them to the conditions of the time and growing demands of the people. It has been proposed to alter those affecting our ministry so far as to admit to orders every man appointed to the charge of a circuit, station, or mission. This would practically annul all provisions for a due and necessary trial of candidates for the ministry, and open the way for many and grave abuses. The end sought would be better attained by prohibiting the appointment of unordained men to such charges. Difficulties would, undoubtedly, attend administration under such provision; but no abuse could arise, and as the number of such appointments is few compared with the whole number, the difficulties may be adjusted and would gradually disappear. We do not, however, recommend any change in this feature of our system.

It may be well to review carefully the regulation concerning local preachers, and, if it be found necessary, provide for more accurate definition of their place and work and for greater efficiency. The Discipline makes it their duty "to aid the preacher in charge of the circuit, station or mission to which they belong," puts them under his direction and requires them to report in writing to the Quarterly Conference. Whatever may be the cause, these provisions are to a considerable extent inoperative; and many of this class assume the functions of evangelists at large and carry on their work, without regard to disciplinary limitations, wherever they can find an open house and sufficient compensation. The Church is much indebted to the local ministry, and in many sections of the work is still a great measure dependent upon it; but should not consent that the regular itinerant minister be supplanted by practically irresponsible agencies. In some instances it is known that traveling preachers have taken a leave for the purpose of engaging in evangelistic work, untrammelled by the restrictions of appointment and responsibility. Would it not be wise to so change the law as to put local preachers under the direction of the presiding elder for assignment of their work in the district? Proper adjustment of the local service to the enlarging and increasingly complex movements of our itinerancy may add much to the strength and effectiveness of both.

Not many cases have occurred to test the provision, made by the last General Conference, for an appeal by a traveling preacher, in case of trial and conviction, in advance of the meeting of the General Conference, to a committee from an adjacent Conference; but in the few who have called for its application, suggestions of difficulty have been presented that seem to indicate the propriety of a change of the law. The present arrangement, being virtually an appeal from one Annual Conference to another, seems likely to put the Conferences concerned in attitude of disagreement and has too little of the Connectional character to command unqualified respect for its judgments.

Other proposals for change in the processes of trial, looking to the removal of ambiguities and uncertainties and providing for an unembarrassed administration of the law, will, in all probability, be submitted to you. These will receive your careful attention, for the order and purity of the Church depend in no small degree upon the clearness and certainty of the provision for indictment and trial and

the simplicity of the trial and the procedure.

Before referring specifically to the institutions and enterprises of the Church we should take note of its estimated forces and the increase made since the last General Conference. Four years ago there were reported in the General Minutes 4,406 traveling preachers, of which number 3,885 were effective; the report of the last year shows 4,862, of which 4,295 are effective, an increase of 456 in the itinerant ranks. The local ministry has grown in the same period from 5,943 to 8,260, an addition of 2,317. There were, according to the Minutes of 1885, 980,645 members. The last returns give 1,166,019, an increase of 185,374. The whole number of preachers and members at present estimated is 1,177,150, an addition to our force in the four years of 186,156. In such measure the blessing of God has been upon our heritage and has rewarded the labors and prayers of his servants.

We thank God and take courage, while constrained to confess that the gains have not been proportioned to the resources and capabilities of the Church and to record our conviction that intense holiness, instant prayer, uncompromising faith—in a word, more thorough and universal consecration to our Lord and His work—would have produced far greater results.

These figures represent an immense fund of material resources for the Lord's uses. We can no longer plead poverty. The increase of wealth in our territory, in which our members have shared as largely as any other section of the community, has been unprecedented. We have enough upon which the Son of God may rightfully make claim to multiply many times over the work we have in hand.

Moreover, these more than a million members present a vast array of every order of mind and form of character which, devoted, not informally irregularly, but systematically, to the interests and uses of the Church, would give intelligence to the faith of all our people, elevated the standard of Christian life in general estimation, set up an impregnable defense against the encroachments of infidel thought, and expose the hollow pretensions of arrogant and truculent worldliness. In truth, nothing is wanting in the providential and gracious provision for our Church. The one thing needful is the baptism of the Holy Ghost and of fire upon the entire body.

The various departments of activity in which the life of the Church finds expression will be duly reported to you in the details of their management and results.

Our mission work is first in importance, and, beyond question, demands the best thought and the most skillful and thorough treatment that can be given to it. The proportions of the enterprise are but imperfectly apprehended. If the greatness of the numbers and the depth and urgency of the need of those in foreign lands to whom, in the providence of God, our Church is called to minister the gospel, were fully known, our apathy would surely give place to the compassion with which the Lord looked upon the multitudes "scattered abroad as sheep having no shepherd." The time is fully come when broader and more vigorous measures should be devised to satisfy this great and growing demand. Evasive pleas of ignorance, poverty, and home wants will no longer relieve us of responsibility; and they find their more than sufficient answer in the abundant and constantly increasing wealth and luxury of our homes and the immense investment and skillfully planned and far-reaching business projects in which so many of the professed followers of Christ are concerned. It is the standing reproach of our Lord and leader that "the children of this world are in their generation wiser than the children of light." At this late day in the Church's history it is more than a reproach; in the face of the demands and opportunities of the age it assumes the proportions of a crime. The foresight, skill, boldness, energy, and self-sacrifice devoted to secular uses would, if turned to the purposes of the gospel, in a little while change the thought and heart of the world. The endeavors of our Church thus far have been scarcely more than tentative, just disclosing the breadth of the field and the conditions under which the work must be carried forward, with enough of practical result to give assurance of complete success so soon as we shall make hearty and adequate response to the call of God.

The last General Conference directed the College of Bishops to include the foreign missions in their plan of visitation, and to give them, in common with the Church at home, immediate supervision. In compliance with this requirement, China, Japan, and Brazil have each been visited twice and Mexico annually. The results have justified this measure. Difficulties that threaten the harmony and progress of the work have been adjusted, our brethren abroad have been brought into closer sympathy with us, and their helpfulness and zeal have

been made more immediate and effective. The confidence in our mission work, and enhanced the interest in our operations.

The missions in China and Brazil have, according to the order of the last General Conference, been erected into Annual Conferences. The mission in Japan has taken on very compact form, and has vindicated the wisdom of its establishment by the number and character of its converts and its extended and growing influence upon Japanese life.

In China, our oldest, and we must consider it, our most important mission, we are suffering for want of men. The extent of that densely populated field and the enormous exactions made upon our laborers under most trying conditions of climate and life call imperatively for large accessions to the force. We are not adequately furnished in any department—educational, medical, or evangelistic. The changes going on in China will undoubtedly create a greatly increased demand for the education given by Christian missionaries. Other mission establishments are preparing on a large scale, with heavy endowments, or appropriations and full staff of teachers, to keep up with the demand. Our facilities are not equal to the present necessities, and must be strongly re-enforced before we can hope to offer our fair contribution to the educational agencies of the empire. A plan to bring our institutions in China into the unity of a system is now under consideration. It promises advantage to the work. With this effected, and a sufficient increase of teaching force provided, we shall have a powerful adjunct to our evangelistic ministry, insuring stability, permanency, and steady growth to our Church in China. Still larger additions should be made to the regular ministerial force, until, with the native, we shall be able to occupy the commanding points in the province, to which our present work is confined.

Japan, our latest mission, has been so compactly and effectively organized, and has wrought so successfully, that its members feel impelled to ask that it be erected into an Annual Conference. The thoroughness of their administration and the reasons given in their memorial seem to us to justify the petition. We recommend that it be granted. Beyond the organization of the Annual Conference, they anticipate the union of the various Methodist bodies of Japan in one independent native Church. Overtures have been made looking to this end, and the proposal will be submitted to you in due form, but we deem it inexpedient to take action.

A few years' experience in the working of an Annual Conference will be of service in training our mission for the wider movements of an independent native Church.

It ought to be observed that in this mission no grants have been made for the erection of churches or the education or support of native preachers. The only payments to natives are those made to interpreters and teachers for our missionaries. The Japanese converts supply out of their own meager resources the funds necessary for the training of their ministry, and are building according to their power such churches as will suit their uses. A bequest of the late Thomas Branch, of Richmond, Va., enabled the Board of Missions, at its meeting in May, 1889, to provide for the erection and establishment of a school of high grade at Kobi—an institution much needed in this region where Buddhism has taken a strongly aggressive attitude, and brought to its aid the appliances of modern thought and Christian civilization. It is very evident that in both China and Japan the work of the ministry must be supplemented by that of the school, and provision must be made for the training of men who can by sound speech stop the mouths of gainsayers. Indeed, though much has been done in Japan calling for gratitude and exciting wonder, the indications, if we are not deceived, point to difficulty and struggle in the days to come, and not far distant. We must not cajole ourselves into the belief that an easy conquest awaits us. All the forces of heathenism are bestirring themselves, and learning wisdom from their adversaries, are industriously employing the agencies of education and propaganda to check the advancing power of the Christian faith. They have allies in the various forms of infidel thought and teaching, which have grown up in the midst of our Christian civilization, and are now seeking to ensnare and intrench themselves in the heart of heathendom. They must be met with all the weapons that the armory of God will supply; and no sluggish, defensive attitude will avail. Only eager, determined, aggressive movement, with all the forces at our command, will insure success in the final conflict.

The missions in Mexico and Brazil are making steady progress. The forms of opposition encountered here are widely different from those of heathenism, but hardly less fanatical. In Mexico, the more immediate report to the Church at home has given greater confidence in our mission work, and enhanced the interest in our operations.

The conditions abroad call for the inauguration of plans more liberal and more positive in our treatment of the Church relation to missions. A timid, hesitating, vacillating policy defeats itself. To put work demanding the brain and energy of half dozen of the best of God's elect upon one man and then tie his hands by the restrictions of a narrow economy is to proclaim want of faith in our avowed purpose and invite the indifference of the Church to our enterprise. Parsimony and illiberality on one side are as hurtful and sinful as profligacy and extravagance on the other. Your Board of Missions—a body of prudent, earnest, prayerful men—has been constantly embarrassed in its endeavor to provide for present and pressing need by the insufficiency of its means of communication with and appeal to our people. To the majority—we venture to say—this Board is a remote and ineffective agency, out of sympathy with the real struggling life of the Church and known chiefly by its occasional specious clamor for money to be expended in visionary and fruitless undertaking in foreign lands. It belongs to this General Conference to make ampler provision for bringing this supreme purpose of the Lord and Head of the Church closer to the understanding and sympathy of his people. We beg you, brethren, to give wise and thorough consideration to this great need and to the best methods of furnishing for it adequate supply.

The election of two Secretaries, instead of one, is, in our judgment, required for this service; and it would tend to secure more general and more generous contributions if the General Conference should insist that this collection be made in connection with no other.

It has been questioned whether, under the terms of the Discipline, which restrict woman's work to "women and children in heathen lands," the Woman's Board had authority to enter Mexico, Brazil, and the Indian Territory. To remove all embarrassment, we suggest that the action taken by them heretofore be ratified, and their Constitution so changed as to include non-Protestant lands, with the Mexicans of the border and Indians of the Territories.

Difficulties and delays occurring and, in some instances, actual loss incurred in the transmission of their funds under the present arrangement moved the Woman's Board, at its annual meeting in May, 1889, to adopt a memorial to this General Conference, asking that they be authorized to send their funds direct to the missions by their own Treasurer. This request may be safely granted, with a provision for quarterly and annual examination and audit of the Treasurer's accounts by the parent board. Every proper facility should be afforded these faithful women for the prosecution of their work, and every reasonable precaution taken against unnecessary interference with their plans. The Church has much to learn from them.

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The Board of Missions chosen by the last General Conference has, by the fidelity, painstaking and practical wisdom with which it has discharged its functions, proved itself worthy of the confidence reposed in it.

The work of the Women's Board of Missions deserves your attention. With great patience and zeal these lowly helpers of ours in the Gospel of Christ have prosecuted their labors with no small measure of success. In China and Brazil in Mexico and on the border, and in the Indian Territory, in the schools under their care, through Bible-women and by hospital work they have diligently ministered to the wants of women and children and prepared the way of the Lord. Much of the success of our regular missionary service is due to their efforts, and in many places this form of work has become indispensable. In the Church at home their zeal has provoked many, and a wider and more intelligent interest in the extension of the Kingdom of Christ has attended upon the organization and working of their societies.

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And may, without distrust, anticipate greater results from their service in the future. The publications of both the parent and the Woman's Board have been useful to the cause and are indispensable to the wider diffusion of information. The more abundant use of the press and distribution of missionary literature in its various forms for the instruction of the Church, deserve your consideration. Some means should be adopted for giving all our members the fullest possible statement of our missionary movements.

In response to invitation duly extended, two delegates, under direction of the Board of Missions, represented our Church in the World's Mission Conference held in London in June, 1888. It was a remarkable exhibition of the growth and power of the modern missionary movement.

More than fifteen hundred men and women from every part of the world and speaking among them nearly every known tongue, discussed for ten days every phase and problem of missionary life and work. The intensely evangelical character of the meeting was one notable feature, and another was the unity of sentiment and harmony of action declared and reported from almost every field. It was a truer testimony to the oneness of the Church of God than could be furnished by the obliteration of denominational lines and the reduction of the whole to absolute uniformity under one administration. Such an assembly gathered under such auspices, is itself notice to the world that the work begun and brought to such proportions will be carried on to completion. The zeal of the Lord of hosts will do it.

The Board of Church Extension has proven a valuable adjunct to the Board of Missions in our Western territory, and has aided in no insignificant degree in conserving and building up much of our work in the older Conferences. The statistics and reports of this Board, which are worthy of careful study, exhibit an astonishing result from the energetic and wise management of comparatively limited resources, and clearly indicate the great advantage that would accrue the Church from a more generous outlay in this direction. The work is so well organized and skillfully conducted that nothing seems to be required for its continued and enlarging success beyond provision for ample supplies.

The Woman's Department of this board, organized to procure funds to purchase or secure parsonages, has not received the attention that it merits. The annual contributions have been insignificant, and the interest in its purpose and plans so slight that much difficulty has been found in establishing the necessary local societies and enlisting the services of the women of the Church in this behalf. The same objections have been raised to its operation that have been encountered at the inception of every other enterprise of the Church—objections answered in each recurring instance by the event, and which should long since have lost their force with godly and unprejudiced men and women. Due consideration of what has been done by this agency with very small means will show great benefit conferred and to be conferred by it upon many weak churches and destitute preachers, who without it would hardly be able to provide homes of any sort for their families. The funds of this department are distributed by the Board of Church Extension with the same caution and sound judgment that mark its other transactions. We trust that the Church may come to a more thorough knowledge of this movement and extend to it a more liberal hand.

The Church in the West, aided by both Boards, has made gratifying progress. In the face of difficulties hardly appreciable by our brethren in the older Conferences, and under pressure of sore poverty, the devoted and self-sacrificing men to whom our interests in that direction have been committed have worked their way to compactness of organization which gives assurance of permanency, and shows what an efficient and faithful ministry can accomplish even in the midst of unfriendly surroundings. Churches, parsonages and schools have been built, and the institutions and character of our Church have been maintained and vindicated. These men deserve honorable mention for their achievements, and ought to be re-inforced and supplied with the means requisite for advancement in these rapidly developing regions.

As a very efficient aid in the prosecution of their work we think it advisable that the book agent be directed to provide for the publication of a weekly paper in the city of San Francisco, Cal., the editor thereof to be elected by the General Conference.

The greatly increased sales of the Publishing House, the additions to the list of its publications, the multiplications of issues of the periodicals, the decrease of its bonded debt, and the creation of a sinking fund sufficient to take up all outstanding bonds whenever they may be presented, the absence of any new indebtedness, and the distribution under the restrictive rule of a considerable proportion of its proceeds among the Annual Conferences give assurance of the continued prosperity of that institution. Improvement has been made in almost every department of the house, and these improvements are being prosecuted.

same careful management will, in a few years, enable it to satisfy all demands of the Church for a strong, wholesome and attractive religious literature.

The conditions of the Publishing House justify the recommendations that it shall be made provisions for the translation and publication of our Sunday-school and other needed religious literature in Spanish and Portuguese for the use of our missions in Mexico and Brazil. It will thus aid materially in conserving and extending our work abroad as well as at home.

The Committee ordered by the last General Conference for the revision of the Hymn Book was duly appointed and made no delay in the discharge of their duty. The result is before the Church in the shape of a collection of hymns retaining all the characteristics, lyrical and doctrinal, of its predecessor, while much of the old material has been removed and a judicious selection from the best of the more modern hymns introduced. It will, we believe, compare favorably with the hymn books of other denominations, and supply the wants of the Church for at least another generation.

The Sunday-school department shows progress in the number of schools and of officers, teachers, and pupils, as, also in the amount and quality of its literature. This is one of those providential agencies whose precise character and relations to the general work have hardly yet been finally determined. In its efficient ordering so much depends upon local and individual influences that our laws wisely constituted the Quarterly Conference a Board of Managers for the Sunday-school thus putting its operation and control in the hands of responsible men conversant with the conditions of the Church and community, and fettering them with no restriction constraining to uniformity of method.

The International series of lessons is generally if not universally adopted, and, in so far, furnishes a bond of unity between the schools of the entire Church. Unhappily, in many instances, these lessons, which are but excerpts in systematic order from the Scriptures, are accepted as a sufficient substitute for the whole Word of God. The evils of such a violation of the integrity of the Bible are apparent. Every pupil should be taught to compare Scripture with Scripture and learn to interpret every part according to the "analogy of faith." We are of the opinion, also, that the catechetical method of instruction has special advantages, and regret its disuse in so of the schools. The catechisms of the Church ought to go into every class in every school.

There is in some localities an excessive disposition to make the Sunday-school a place and means of entertainment for young people. There seems to be an apprehension that the minds of the children are insensible to the attractions of the gospel and that, if we would keep them under our influence, we must appeal to the sensuous side of their nature—"make provision for flesh." The Lord has taught us more truly and out of the mouth of babes and sucklings has ordained his own praise. Care must be taken lest, in the cultivation of these natural proclivities, foundations be laid for habitual and ruinous self-indulgence in the later years of life.

It is hoped that in the Sunday-school, the new Hymn Book may supply the evanescent and unauthorized collections of songs so widely current. There is in these more of loose, unsuited expressions and maudlin sentiment, damaging to healthful faith, than can be compensated by the satisfaction of the demand for novelty and the attractiveness of the music.

Under the gracious guidance of the Holy Spirit and the wise and firm administration of the men charged with this responsibility, we doubt not these evils will disappear and the Sunday-school become more and more a sound and strong saving agency for the young of the Church. Its spiritual quality improves steadily. The number of conversions in the Sunday-school is larger in the present report than in any previous year. The Church and the Sunday-school are being compacted together, having the same aims, moved by

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the same spirit. It is impossible to foresee the final form of this institution, but it requires no prophetic vision to anticipate that in it will be seen the last and fullest expression of the Church's fatherly care for its young. It will call out the sympathy and enlist the energies of all who love our Lord Jesus Christ and in its turn, like childhood in the home, will evoke and cultivate the highest and finest qualities of our nature. In view of the great interest attached to this cause and the far-reaching results anticipated, it may be wise to put the Sunday-school department upon a broader foundation and give added force to the editorial staff.

(Continued on 8th Page.)

CATARRH CURED.

A clergyman, after years of suffering from that loathsome disease Catarrh, and vainly tried every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease, sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren Street, New York, will receive the recipe free of charge. 15t. e.o.w.

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The great fact is that life is a sacrifice. The only question is: Whom will we serve?

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Christ's love is conquering the world. "The love of Christ constraineth us."

"Love beckons." Stick a bottle of Cheatham's Chili Tonic in your pocket and push ahead; success will attend you. Cure guaranteed. 5-7-1m.

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Rev. Z. T. BENNETT, Editor.

WEDNESDAY, MAY 14, 1890.

NOTE FROM THE EDITOR.

Dear Bro. THORNBURG:—The General Conference has been in session five days. Most of its proceedings of interest to our readers I have furnished you, but I have been too busy to write in speculation about what the Conference will do or will not do. It is safe to say its deliberations will show a prudent conservatism. Already committees are beginning to report "non-concurrence" on numerous memorials and petitions, and their fate is usually settled by such reports. It is probable that three Bishops will be elected and as many Missionary Secretaries and one or more Secretaries for the Board of Church Extension.

The Conference is being well entertained, but I think the present lack of entertainment will be discontinued. It is now costing about \$500 a day to pay the expense bills. I hope Hot Springs in our State may get the Conference at its next session.

Truly, etc.,

Z. T. BENNETT.

St. Louis, May 12.

MANAGER'S DESK.

If you send us stamps please send us one cent size. 1m

Let every voter attend the school election next Saturday, before going to an article in another column by Rev. Thos. M. C. Birmingham on Christian Politics.

It seems from the amount of reading sent us from the editor at General Conference that the "field hands" are not going to get their "half chance" to run the Methodist. Well perhaps that day will come yet, be patient.

We did not have to go to St. Louis to see the General Conference, we had one in Little Rock. We have great respect for the Colored M. E. Church. We believe it is the salt of the Colored race in this country. It is conservative and free from politics.

We are caused much trouble and delay because those who send in names for changes or renewals are not particular as to the name to which the paper is going, and the post office. For instance; A brother sends \$1.50 to renew his paper of course we look for his name—we don't find it, we write to him and he answers that it goes in his wife's name. Another case; the preacher sends money and gives what he wishes in brother A's P. O. address and the name at that P. O., and the preacher and he answers that the brother may get his mail at another office etc. A little care in the matter will save our time and the patience of subscribers who expect their labels changed at once. T

Children's Day in Little Rock on Sunday was a big day among the Methodists of this city. It was held as children's day for special services by First Church and Asbury Church. The pastor of Asbury in his note says: "Yesterday was a grand day for Asbury Church. The house was crowded at all the services. The membership has been growing since Conference and the congregations grow each Sabbath. We hope to clear all indebtedness in another month. W. A. STEEL.

At First Church Dr. Chapman preached to the children in the morning. At 7 P. M. the children said forth with songs and recitations. Many nice pieces were recited and songs sung but the hit of the evening was the song-acting by Mrs. Thornburgh's infant class composed of children from six years down to two years old. Much credit is due Mrs. Thornburgh, Mrs. W. P. Field and Mrs. J. W. Sanders for the part they took to train the little ones. Long will this children's day be remembered. T

READ THIS.

We ask all preachers who send us money for the paper under our special offer on Oct. 14, to keep count of the money they send, and write us on the 1st of May the total number they have sent so we can compare with our list and give them credit for the full amount of their subscription.

FEW CHANGES.

The prospects are that only a few changes will be made in the laws and regulations of our Church by the General Conference. All ready several reports have been made and all against changes proposed. It will be found that the laymen are as unfavorable to doubtful changes as the clergy. There is a conservatism about the General Conference that indicates safety.

GENERAL CONFERENCE PROCEEDINGS.

(Continued from First Page.)

The following resolution was offered by Edward H. East, B. F. Haynes and S. V. Wall, and after brief discussion referred to the Committee on Temperance:

Resolved, (1), That we are opposed to all laws licensing or permitting the manufacture or sale of intoxicating liquors as a beverage, because such laws provide for the continuance of the traffic, and furnish no protection against its ravages. We hold that the proper attitude of Christians toward the drink traffic should be one of uncompromising opposition, and while we do not believe that it is within the province of the Church to dictate the political affiliations of its members, this Conference does express the opinion that our members should not permit themselves to be controlled by any organizations that are managed in the interest of the liquor traffic.

Resolved (2), That voluntary total abstinence from all intoxicants is the sole and true ground of personal temperance; and complete legal prohibition of the traffic is the duty of Government.

The Bishop announced the following committee on Fraternal Correspondence: S. B. Jones, W. B. Murrill, C. W. Carter, H. W. Lightfoot, W. J. Samford.

On motion, the Conference adjourned. Benediction by Bishop Galloway.

FIFTH DAY.

Religious exercises were conducted by Rev. Dr. D. Atkins of Columbia Conference. The minutes of Saturday morning's session read and approved. Bishop Hargrove surrendered the chair to Bishop Duncan, who presided during the morning session.

The committee on Episcopacy read a tribute to Bishop McVeyre. Rev. Dr. A. S. Hunt of the American Bible Society was introduced, and in a brief and feeling manner he referred to the General Conference of 1874, and the death of so many who occupied the platform during that Conference.

Dr. P. A. Peterson, chairman of the committee on Revisals, read a very lengthy report, in which they recommended "non-concurrence" on about fifty memorials and resolutions, more or less.

A resolution to permit Presiding Elders to serve eight years was laid on the table.

A resolution allowing the Presiding Elder to nominate District Stewards—the committee recommended non-concurrence. A motion was made to strike out "non." The debate was sparkling. The Conference got into a tangle on rules of order, and the report went upon the calendar under the rules.

It was determined to hear the address of Rev. Dr. J. Walker, fraternal delegate from the British Wesleyan Conference, on Wednesday, 8 p. m., and the other fraternal messengers on the evenings following.

Upon the call for memorials, and petitions, many were received and referred to appropriate committees.

A resolution instructing the committee to inquire into the propriety of inserting a short chapter in the Discipline upon the observance of the Sabbath.

A resolution to have the resolutions on worldliness which were passed at a former session, published in the book of Discipline, was laid on the table. Dr. Finney moved the appointment of a special committee to consider the expediency of creating a special Board of Trustees to take charge of all bequests, legacies, etc. The resolution was agreed to.

A resolution touching the reception of ministers from other denominations from the White River delegation was referred to the committee on Revisals.

Report 1 of the Committee on Boundaries was taken up and adopted. The report contemplates a change in the boundaries of the Western Conference, so as to include the State of Nebraska.

Conference adjourned at 11:45.

NOTE: This report of the proceedings is culled and clipped from the Daily Advocate, using such matter as we think will be of most interest to our readers. In later issues more will be said about discussions of subjects before the General Conference. Z. T. B.

NOTICE.

Pastors please forward at once the names of those who are coming to Searcy District Conference. Time is near by, so kindly send names at once. All are welcome. M. E. CONFERENCES.

CLOSING EXERCISES. QUITMAN MALE AND FEMALE COLLEGE 1889-90.

THURSDAY AND FRIDAY EVENINGS.

May 29 and 30, entertainments by the Preparatory Departments. Sunday, June 1, 11 o'clock A. M. Commencement Sermon by Rev. Jas. A. Peckles, D. D. 3 P. M. Commencement Love Feast. 8 P. M. sermon by Rev. V. V. Harlan. Monday June 2, 10 A. M., Declaration Contest for the J. M. England Medal. 2 P. M., Annual meeting of Trustees. 8 P. M. Recitation Contest for the J. S. Clower Medal.

Tuesday, June 3, 10 A. M., reading of Prize Essays for the Ex-student's Medal. 8 P. M., Joint Entertainment of the Literary Societies.

Wednesday, June 4, a Grand Reunion of all the ex-students and teachers of Quitman College, with addresses by Mr. W. T. Hammock, the representative of the Alumni Society, and by Prof. Olin Alexander. 8 P. M., Oration by Graduates, Literary Address by Rev. Z. T. Bennett, Conferring degrees, and award of Medals.

O. H. TUCKER.

Pres.

NOT YET OUT OF THE WATER

I write from the left bank of the beautiful Yazoo in the great Yazoo bottom. Your readers have all heard of the great Mississippi overflow of this present year, which is just now rapidly receding. They have heard of levees and breakers and floods abundantly—much that is true and still more that is not true. Sensation and exaggeration help the newspaper market, while at the same time they slake the thirst for the marvelous.

I have some right to be heard on this subject for I have been in the overflow—that is my chief worldly interest has been in it, and I have been personally in it most of the time for nearly sixty years, and have never been drowned once, nor has high water ever prevented me from making a good cotton crop.

In 1825 nobody thought of cultivating this bottom country. The Yazoo bottom proper contains about six and a half millions of acres, no one of which is inferior to any other acre of land in North America. At that time there was no levee above the mouth of Red river; but about 1826 a very few men began to make experiment in plowing in on very few high ridges, and there they soon began to build levees and from then to 1890 levees have regularly increased, agriculture has regularly increased, population has regularly increased and all the elements of agricultural civilization have regularly increased. More agricultural wealth has grown up here in this period than in any other six and one-half millions of territory known to me in Tennessee, Alabama, Georgia, Louisiana, Arkansas, Illinois, Missouri or Mississippi.

And Christianity has also grown from zero to its present status. I presume I helped to build the first church and preached the first sermon in Yazoo bottom.

Seeing that there is no work of science or art within the bounds of civilization of a character similar to the Mississippi levees—the dykes of Holland not excepted, and that these levees were necessarily patch work for a number of years, and noting the immense magnitude of the undertaking, confining both banks of the river, it is a wonder how regularly and how successfully the work has been prosecuted. Difference of opinion on the subject was to be looked for.

The remarkable annual high waters of this river in modern times, have been 1828, 1882 and 1890, the last being the highest of any; that is, the largest head supply in a given time. The greatest overflow of any year was 1882. Then the levee breaks and levee places amounted according to official report, both sides, to 589 miles, this year to five miles. In 1882 the whole bottom was overflowed. At this early period I have no accurate information as to the quantity of cultivated land overflowed, but from the best information at hand it is reported to be about eight per cent. But much of the land overflowed this year may be supposed to be such as has been cleared up since 1882. In this period of eight years we have had no very high water, and many persons have pushed their cleared land in low places and behind partial and insecure levees. So that it is probable that much of the overflowed land this year was such as has been brought into cultivation since 1882.

Again, many persons at a distance consider an overflow a necessary misfortune. Very clear of it, for two reasons. 1st. The overflow has never continued too late to make a crop. 1882 was a good crop year notwithstanding it was the most general overflow since the bottom began to be settled. Secondly. The water always leaves the land in much better condition than it found it. The silty deposit left by the receding waters is equal to a coat of manure. A plantation properly handled in anticipation of probable high water, is always materially benefited by it so far as the crop is concerned. The disadvantage is to stock and matter of inconvenience. It is this lack of preparation that causes four-fifths or nine-tenths of the disadvantage.

Being familiar with these facts as I might be supposed to be, it could not be thought strange that I was poorly prepared to read such a caricature of this bottom land as Dr. Haygood furnishes us in the Nashville Advocate of 26th April last.

The "horrors, desolation, pestilence, victims of its fury, and general distress and ruin" incident to a life in this country, are things which we who live here did not know before. He "knows" of local things here that we who live here never dreamed of. Official reports contradict some of his facts as well as the general trend of his essay. The Doctor suffers himself to be imposed upon by hasty and unfounded rumors.

R. ABBEY.

Yazoo City, May 6.

PARTISANISM IN THE CHURCH.

MR. EDITOR:—Does partisanism in the Church mean well for the Church? Will it add any thing to the unity, prosperity and stability of the Church? Will it promote "brotherly kindness" and tend to cement the Church in the bonds of brotherly love? I think not, but that its tendency is to dissolve "brotherly kindness," disturb the unity and peace, and disrupt and ruin the Church. A discordant element is calculated to do much mischief, when it presents itself under the guise of superior piety. It is in this form that the evil, of which I speak, threatens to tear the Church into factions. The spirit of partisanism is rife in the Church and the ebullitions of said spirit, are very visible just now. The war has fairly begun. What will you do, take your stand with the Church, and endeavor to protect her interests, or join this partisan movement which threatens her overthrow?

What is the duty of every member whose love for the Church rises above that of mere partisanism? The answer is plain, and you are now called upon to act. I am no alarmist; but as certain as "like causes, under similar circumstances, produce like effects," will our Church be torn by this organized party in the Church, unless something is done, and done speedily, to check it in its rule or ruin policy. In THE ARKANSAS METHODIST of April 16, there appeared this call: "The Arkansas Holiness Association will hold a meeting at Okolona, Clark county, Arkansas, May 26, June 1. All who are in the experience of entire sanctification, or seeking for it are invited to meet with us." Who are invited? Read the call. To state it briefly: It is a call for the meeting of a party in the Church. For what purpose is this meeting to be held? Evidently it is not with the view of raising the Church to a higher spiritual plane. For only those who are in the experience of entire sanctification or seeking for it are invited to be present. Am I not justified in saying that only members of the party or those who are inclined to join said party are "invited"? Cold, formal, blackshidden members, members wanting in spirituality, and who need to be raised to a higher spiritual plane, are carefully "invited" to stay away. Whatever may be the object of said meeting it is certainly, as the terms used in the call clearly show, not intended to benefit the Church. These brethren certainly prefer to select their own company and associates just now. It looks like caste. And that too springing legitimately out of the, "I am holier than thou" spirit.

Stopping at the house of a member of the Methodist Church a short time ago, I asked to see THE ARKANSAS METHODIST. The good brother said: "I do not take that paper." I then asked for the "Christian Advocate." He said: "I do not take that paper either." "I take a paper far better than either." "What is it," I inquired. The answer was: "The Way of Life." Now here was a church member who felt so little interest in his Church, that he took no church paper. But he felt such an interest in the success of a party, that he subscribed for the organ of said party, and said to me that he had "solicited and received quite a number of subscribers" to this little sheet, the very existence of which argues dissatisfaction with, if not downright opposition to the Church. Nor is he the only church member whom I have known to work diligently to circulate that paper which is, insidiously, yet surely, poisoning the life blood of the Church. I want to quote a few sentences from Mr. Wesley touching this evil, and yet I am quite sure he will not be heeded. Hear him: "But what I dislike most of all, is your littleness of love to your brethren. Your want of meekness, gentleness, long-suffering." "Your bigotry and narrowness of spirit, loving in a manner only those that love you; (read again the call)." "Indeed, I do not believe that any of you design or desire a separation; but you do not enough fear, abhor and detest it, shuddering at the very thought. (Will the Church heed these words of wisdom? Read carefully the next sentence.) All the preceding tempers tend to it, and gradually prepare you for it. Prepare you for what? Loyalty to

the Church? No. But separation from it. Little by little your confidence in and love for the Church is being weakened, and a spirit of partisanism fed and fostered until after awhile, it culminates in "close communion." Now if there should be a meeting at Okolona in answer to that call, let the loyal sons and daughters of the Church see to it that only those who are "invited," i. e., the partisans in the Church attend.

THOS. H. WARE.

CHRISTIAN POLITICS.

The Lord Jesus before Pilate announced that his purpose in coming into the world was to "bear witness unto the truth." His disciples are to be like Him in this world, and as far as possible to follow in His footsteps if they would in largest measure give "glory to God in the highest and on earth peace good will towards men." So far the duty of witnessing to truth has usually been understood to only require testimony to the power of saving grace in the conversion of believers; but it surely has a wider range and on suitable occasions extends to affirming the truth and righteousness of all the Holy Scriptures reveal. Much of their teachings refer to matters of government that in a free nation each voter can, and if a Christian, certainly ought to express that sentiment in his ballot, so excellent are the governmental principles of the Holy Scriptures that no one need be ashamed or have any hesitancy in asserting them in the politics of a nation any more than its doctrines in theology. For every word of the Lord is not only for his glory, but also for the good and welfare and happiness of men. The Scriptures define the qualifications of officers of State to be not fidelity to party, but that they should be able men fearing God, loving truth, and hating covetousness; (Exodus 18:21) and the heirs of salvation when an election takes place, show their faith (and patriotism too) by choosing men for office with these qualifications. They that are after the flesh do not always discern the benefits of prohibition; but it is manifest to those who are after the spirit, and when the latter come to the ballot box they testify for Christ and truth by voting "against license." Those who are in darkness are not generally acquainted with the value of the Bible as an educator, but the "sons of the morning" know its worth, the Lord Jesus having opened their eyes; and of its elevating influences in institutions of learning and they testify on the one hand against atheism and on the other against superstition, and all forms of idolatry by contending that the Holy Scriptures shall be given a place in the schools. Therefore let every one who would advance the welfare of society and particularly let every Christian voter in Arkansas attend the school meeting May 17, and assist in electing a director who favors the Bible in the public schools and of their being hallowed and consecrated to truth by being opened each morning with prayer and the reading of a portion of the word of God. THOS. M. C. BIRMINGHAM.

Altus, May 8.

METHODIST CONFERENCE.

The General Conference of the Colored Methodist Episcopal Church in America, one of the strongest colored Methodist organizations in the country, is in this city holding its meeting. The organization has been in existence about twenty years, and among its members are some of the most influential colored citizens in the United States.

Bishop Lane opened the meeting, Rev. F. Hamilton, acting as Secretary, called the roll, showing that 147 delegates were present.

Rev. F. M. Hamilton was unanimously elected secretary.

Bishop Miles stated that since the last General Conference he had organized a Conference in New Jersey.

The Conference then suspended business to listen to the address of welcome by Mr. L. D. Moore, which was responded to by Rev. E. W. Mosely, of Tennessee.

Standing committees on Episcopacy, Literature, Sunday Schools, Finance, Foundations, Education, Missions, Revision and Itinerancy were then appointed.

On motion of Rev. F. M. Hamilton, of Tennessee, R. J. Maberry was elected Assistant Secretary; Rev. A. H. Jones, Recording Secretary, and E. J. Blalock, Recorder.

Prof. E. J. Blalock was elected Reporter of the Conference.

A memorial from the North Carolina Conference, asking that they be set apart as a Mission Conference, was referred to the Committee on Missions.

A memorial was received from the Tennessee Conference, asking that the duty on licensing preachers be given to the District Conference, and that applications for license be made to the Quarterly Conference. Referred to the Committee on Itinerancy.

A memorial was read from Miles Chapel, asking aid for the erection of a suitable house of worship in Washington, D. C. Referred to Committee on Finance.

The Florida Mission asked to be continued as a mission. Referred to the Committee on Missions.

Rev. J. H. Jones and J. W. Ware.

offered the report of resolution, which was adopted.

WHEREAS, The colored Methodist Episcopal Church in America is one of the legitimate daughters of the Wesleyan family, having descended regularly from the very fathers of Methodism, whose object it is to disseminate the doctrines of Christ in harmony with other religious bodies, therefore be it

Resolved, That the Board of Bishops be authorized and instructed to appoint, fraternal messengers to the various Methodist bodies that may meet between this and the next General Conference, and to that of the M. E. Church, South now in session at St. Louis.

A resolution providing for the appointment of a Board for church extension was referred to a committee consisting of one from each Conference.

A letter was read from Hon. Geo. Thornburgh, Business Manager of THE ARKANSAS METHODIST, as follows: "The editor of THE ARKANSAS METHODIST is now at St. Louis, a delegate to the General Conference of our Church, on account of which double work is thrown upon me, and I may not be able to attend your session. I desire you to know that this paper is in full sympathy with your Church, and we have great respect and love for your faithful Bishops and preachers."

The Bishop's message was read, and 500 copies ordered printed.

On motion of Rev. I. H. Anderson, Bishop Halsey was requested to prepare a manual of the discipline of the Colored M. E. Church. (Continued next week.)

TO RICHMOND.

I have been here for twelve or fourteen days associating with the good people of Richmond. They are a high-toned cultured people, and the moral statues is, perhaps, up to any town of its size in the State, and the liberality of the people is proverbial, and dates far back in the past. Why sir, as strange as it may seem to many of your readers, by a little spontaneous uprising of their spirits, they succeeded in surprising this P. E. by dressing him out and out in a magnificent suit of clothes. (We like the way in which they did this thing) and this is not more than half the work of this kind, (I mean outside of the regular Church work) that they have done in the past week, but which I am not at liberty to mention here.

The meeting, though it rained constantly, has been attended with much interest and we trust good was done. Bro. Cline was with us and did most of the preaching. It was good to the use of edifying, and the service of Sabbath afternoon will doubtless be remembered a long time by the "dear children" and their parents. "It was good to be there." We regret much to state that our Pastor Rev. L. D. Worsham, is now in poor health, he has made a fine start, has a deep hold upon the affections of the people and the outlook was indeed hopeful and encouraging. We trust that he may be restored to his usual health right soon, and to this end we ask the prayers of the Church.

Just at this time the citizens are much exercised over the floods in Red river, which is only about four miles distant. Many of these citizens own farms on the river, and stock in the bottom. Some of the old citizens think water is higher than it has been since '49. Much damage has already been done in destroying the growing crops and drowning stock, and it is hard to tell what the result will be as the river is still rising. Much of the fencing we understand has been washed away. The bridge, on the rail-road being constructed from Ft. Smith to Texarkana, has been greatly damaged, a portion of it washed away. This will necessarily retard the progress of a much needed road.

THOS. H. WARE.

Richmond Ark. May 2.

SEND ON THE NAMES.

We wish our agents, who are getting new subscribers under our special offer (at 50 cts. till Oct. 14), would send on the names as they are secured, and if not convenient to send money with the names then remit for all with the last names sent. In order to supply the probable number of subscribers coming late and wanting the General Conference proceedings, we will print extra copies of our issues of May 14, and 21 and will mail copies of those issues to new subscribers, whose names are received by us before or on Saturday May 24. By doing this we give our agents additional time until May 24, in which to solicit under our special offer. Under this offer we hope to receive some new subscribers from every P. C. in our three Conferences, and we would be glad to hear many pastors report this paper in all Methodist homes in their charges.

NOTICE.

Will the pastors please, who observe "Children's Day" send their collections 90 per cent to Bro. A. T. Blount Stephens, Ark., and 10 per cent to M. Smith, Nashville, Tenn.



PERSONALS.

Rev. Jno. McLaughlin and Rev. W. A. Steel, are visiting the General Conference.

Rev. J. E. Moreland one of our good subscribers at Roland, called to see us Tuesday.

Judge Smoot of Prescott was a pleasant caller Monday. Time deals gently with the Judge.

Bros. J. W. Glenn and M. Y. Toddsman of Batesville, made us a pleasant call Thursday. They were attending the State Sunday-School Convention.

Bro. A. T. Galloway P. C. of Benton station, called Thursday. He was a visitor at the General Conference of the Colored M. E. Church, which met in this city Wednesday.

Rev. M. B. Chapman and wife left last Monday night for St. Louis. The Dr. will look upon the General Conference and Mrs. Chapman will visit her old home in North Mo.

SPECIAL AND SUNDRY.

Bro. Rogers has our deepest sympathy and we know the brethren will remember him in his sad hour.

We have a sad note from Bro. W. Q. Rogers of Pastoria in which he says: "I ask that you and the brethren remember me and mine in your prayers. My Dear wife the partner of all my days and trials especially trials, has just passed over the last river to where the weary are at rest, and I feel crushed."

MARRIED.

Married at the residence of Dr. O. H. Elyum in Boreas, Ashley Co., Ark., Mr. L. Adams and Miss Eliza Hamby, all of Boreas, Rev. A. S. Scott officiating.

Married May 8, 1890, at the residence of the bride's father, Mr. G. W. Stephens, by Rev. R. T. Riley, Mr. Archie Lyons to Miss L. Stephens, all of Hempstead Co., Ark.

Notice.

Those wishing to attend the Holiness convention May 28, will have to get to Smithton the evening of 27, and remain over till 7:15 a.m. May 28. There will be only one train per day and that arrives at Okolona 8:15. Don't be afraid to come, we will take care of you. Good Railroad connections going back.

W. A. FREEMAN.

WILLING WORKERS.

Week ending May 10, 1890.

J. G. Miller, \$2.00; J. A. Walden, 1.50; B. Williams, 50c; E. E. Jones, 50c; J. A. Stewart, 1.00; C. H. Culpepper, 2.90; F. E. Taylor, 3.00; J. W. Vautrass, 1.50; R. M. Manley, 50c; Geo. M. Hill, 50c; F. B. Siner, 1.00; B. W. Aston, 2.00; J. B. Maxwell, 2.00; G. W. Damon, 1.50; L. C. Craig, 1.00; W. M. Jenkins, 1.50; J. R. Sanders, 2.50; G. E. Cameron, 1.50; E. N. Evans, 1.50; Jno. D. Edwards, 2.50; T. A. Martin, 6.00; J. S. Best, 1.50.

STATE SUNDAY-SCHOOL CONVENTION.

The State Sunday-School Convention held its second Annual meeting in this city the 8th, 9th and 10th President Logan H. Roots opened the session.

The secretary being absent, on motion of Geo. Thornburgh, Mr. M. Y. Toddsman of Batesville, was elected secretary. Rev. C. B. Besse made a welcome address which was responded to by several members. Col. Roots spoke on the subject of S. S. Conventions.

A Committee on Programme was appointed composed of C. B. Besse, D. L. Bourland and G. A. Henderson, J. A. Weaver, J. W. Glenn and C. B. Rhodes were appointed a Committee to submit a constitution. Geo. Thornburgh vice-President reported his work during the year.

The subject of undenominational Sunday-school Associations was fully discussed by several members.

A constitution was submitted amended and adopted, resolutions were adopted for the organization of district Associations throughout the State. We shall hereafter publish the constitution and the resolutions.

It was recommended that the next Convention be held at Batesville.

Isaac Lawrence, was elected President of the Association for the ensuing year. Bro. Lawrence did not desire the position but Geo. Thornburgh who had moved his election to Batesville.

was worthy and who by long and faithful work as a statistical secretary merited the compliment. The other officers are:

Vice Presidents—First congressional district—M. Y. Toddsman, Batesville; Second congressional district—John G. Holland, Searcy; Third congressional district—H. G. Bunn, Camden; Fourth congressional district—George Thornburgh, Little Rock; Fifth congressional district—John Black.

Recording secretary—J. H. Shinn, Little Rock.

Corresponding secretary—John W. Glenn, Batesville.

Treasurer—P. K. Roots, Little Rock. Executive committee—D. L. Bourland, chairman, Little Rock; H. F. Roberts, secretary, Little Rock; W. C. Ratcliffe, Little Rock; J. M. Weaver, Van Buren; W. H. Woodsmall, H. P. Edmonson, Little Rock; W. H. Collins, Lookesburg.

Delegates to International Convention.

John J. Sumpter, Hot Springs; W. C. Ratcliffe, Little Rock; J. M. Weaver, Van Buren; D. L. Bourland, Little Rock; Col. W. Beers, Fayetteville; M. Y. Toddsman, Batesville.

A vote of thanks was tendered to the Methodist Episcopal Church for the use of their house.

Adjourned sine die.

WAS JUDAS PRESENT AT THE LORD'S SUPPER?

BRO. BENNETT:—I notice in last issue an inquiry from Mr. M. F. Hoff, "was Judas, present at the Lord's Supper?" I will give him my scriptural opinion as a lay member and not a teacher. First, "And when the hour was come he sat down and the twelve apostles with him; and he said unto them, with desire I have desired to eat this passover with you before I suffer." Luke xlii: 14, 15. "And as they were eating the passover, Jesus took bread and blessed it and brake it, and gave it to the disciples and said, take, eat; this is my body, which is given for you." Matt. xxvi: 26. Luke xlii: 19. Mark xiv: 22. Now we understand that this bread which Jesus blessed and brake was the first part of the Lord's Supper; likewise also the cup after supper, saying, "this cup is the new testament in my blood which is shed for you." Luke xlii: 20. Matt. xxvi: 27. Mark xiv: 23. Now we understand that this cup was the blood of Jesus, which was shed for us all. "Drink ye all of it, but behold the hand of him that betrayeth me is with me on the table." Matt. xxvi: 21. Mark xiv: 53. Luke xlii: 21. Now we understand, or I do, that this cup was the last part of the Lord's Supper. Now I understand that after the cup was given to them and they all did drink of it, Jesus used this language, "but behold the hand of him that betrayeth me is with me on the table." Luke xlii: 21. "And they began to be sorrowful and to say unto him one by one, Lord, is it I, and another said, is it I? Then Judas which betrayed him answered and said, Master, is it I?" Mark xiv: 19. Matt. xxvi: 25. Then to quiet the anxious souls of his disciples he gave Judas the sop; John xlii: 26. and this sop could have been given after the Supper as well as before, which must have been done according to Luke xlii: 21; and while the passover and the Lord's Supper were not the same, they were both served undoubtedly without the removal of anything from the table whatever, for he blessed the bread and brake while his apostles were eating the passover. Mark xiv: 22. Matthew xxvi: 26. Luke xlii: 14, 15, 17; and as they were eating of the bread he prepared the blood, which was after the passover had been served, and while they were partaking of the blood he made mention of the betrayal, and when he had given Judas the sop satan entered into him and when he had received the sop he went immediately out. If I am not right, correct me, someone who understands better. Yours,

J. W. GANDY.

RED-HOT ANTI LITERATURE.

A movement is now on foot to start a series of publications in New Orleans, to be known as the "Crescent City Anti Series." They are to be Anti-Lottery, Anti-Whiskey, Anti-Monopoly, Anti-Sin and Anti-Devil in character, and Red-Hot in disposition. No favor will be asked from the evils that threaten the speedy destruction of our social and religious systems, and none will be shown.

The first number of the series (to be out May 15) will be "Red-Hot Anti-Lottery." It will contain two addresses by the Rev. B. Carradine, D.D., with an addenda of facts, figures, home thrusts, etc., that will make it particularly interesting to the enemies of the L. S. L., and peculiarly horrifying to its friends. It will contain 100 12mo pages, sixteen full page illustrations, novel and very striking. The series will be issued quarterly, will be nearly uniform in style and size, and will be furnished to subscribers at \$1 per year, or 25 cents a number.

Subscriptions should be sent at once, with cash; or they can be ordered through any preacher or newsdealer. Any person sending Five Dollars, for a club of five, will receive one year's subscription free.

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ANNOUNCEMENTS.

Circuit Judge. The Methodist is authorized to announce Robert J. Lea, of Pulaski County, a candidate for Circuit Judge of the Sixth Judicial Circuit, subject to the action of the Democratic Convention.

The Methodist is authorized to announce Thomas B. Martin, of Clark County, a candidate for Judge of the Sixth Judicial Circuit, subject to the action of the Democratic Convention.

THE LOTTERY.

The people of Louisiana are wonderfully aroused on the subject of the Louisiana State Lottery. The charter of the lottery is about to expire and the good citizens are organizing to prevent a new charter being granted. The anti-charter movement includes all the better class of the people of that State regardless of Church or party lines. God grant that their efforts may be effectual. A gambling concern licensed by the State, is the darkest blot ever placed upon the fair name of any of our States. We appeal to our Congressmen to strike the monster whenever opportunity offers. And we shall petition our legislators when assembled to back our congressmen by the expression of a proper sentiment upon the subject. T.

NOTICE.

Women's Missionary Society of the Little Rock Conference.

The Annual meeting of this society will be held at Prescott June 20, 21, and 22.

Every Auxiliary and Juvenile Society is earnestly requested to send delegates with full report of the past year's work.

Send names of delegates as early as possible to Mrs. E. A. Hays, Prescott, that homes may be provided them. Come with confidence dear sisters that the Master will be with us to bless and direct his own work.

Mrs. C. C. HENDERSON, Conf. Sec'y.
Mrs. LOU A. HOTCHKISS, President.

Searcy District Conference.

The Searcy District Conference will be held at Argenta, Ark., May 29 to June 1. Bishop Joseph S. Key will preside. N. B. Fizer.

Consumption Surely Cured.

TO THE EDITOR:—Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption, if they will send me their Express and F. O. address. Respectfully,
T. A. SLOCUM, M. D.
181 Pearl St., New York. Jan. 25 '90

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y. feb 5 10t e o w

"Tired all the Time," say many poor men and women, who seem overworked, or are debilitated by change of season, climate, or life. If you could read the hundreds of letters praising Hood's Sarsaparilla which come from people whom it has restored to health, you would be convinced of its merits. As this is impossible, why not try Hood's Sarsaparilla yourself, and thus realize its benefits? It will tone and build up your system, give you a good appetite, overcome that tired feeling and make you feel, as one woman expresses it, "like a new creature."

Amen to it.

I want to say amen with emphasis, to Bro. Jenkins's suggestion to the General Conference, touching a change in the discipline, in reference to collections. Give us a rest. Excessive rains, farmers greatly behind with their planting. E. L. BEARD. Wallaceburg, Ark.



"The fact is Mr. Jones, I thought I should die; had a half dozen different doctors and went to Florida and Mexico for my health but got worse instead of better. A friend told me about Ramon's Tonic Liver Regulator and I tried it, with the wonderful results you see. I had no more consumption (as they told me) than you have, but was simply suffering from a disordered liver. 'I have never been stronger in my life and this remedy has no better friend than myself.' Ramon's Tonic Liver Regulator is a wonderful remedy for all diseases of the blood and liver, sick-headache, colds, etc., are speedily cured. I send to the Brown Mfg. Co., Greenville, Tenn., or ask your druggist for it."

Wanted—by May 17, under our special offer, 5,000 new subscribers at 50c each, add the friends of the paper and get them for us.



RADWAY'S READY RELIEF.

The Cheapest and Best Medicine for Family Use in the World.

CURES AND PREVENTS Colds, Coughs, Sore Throats, Inflammation, Rheumatism, Neuralgia, Headache, Toothache, Asthma, Difficult Breathing.

Cures the worst pains in from one to twenty minutes. Not one hour after reading this advertisement need anyone suffer with pain.

INTERNALLY. From 30 to 60 drops in half a tumbler of water will in a few moments cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhea, Dysentery, Cholera Morosa, Colic, Flatulency, and all internal Pains.

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An excellent and mild Cathartic. Purely Vegetable. The safest and Best Medicine in the world for the Cure of all Disorders of the Liver, Stomach or Bowels.

Taken according to directions they will restore health and renew vitality. Price 25c. a Box. Sold by all Druggists.

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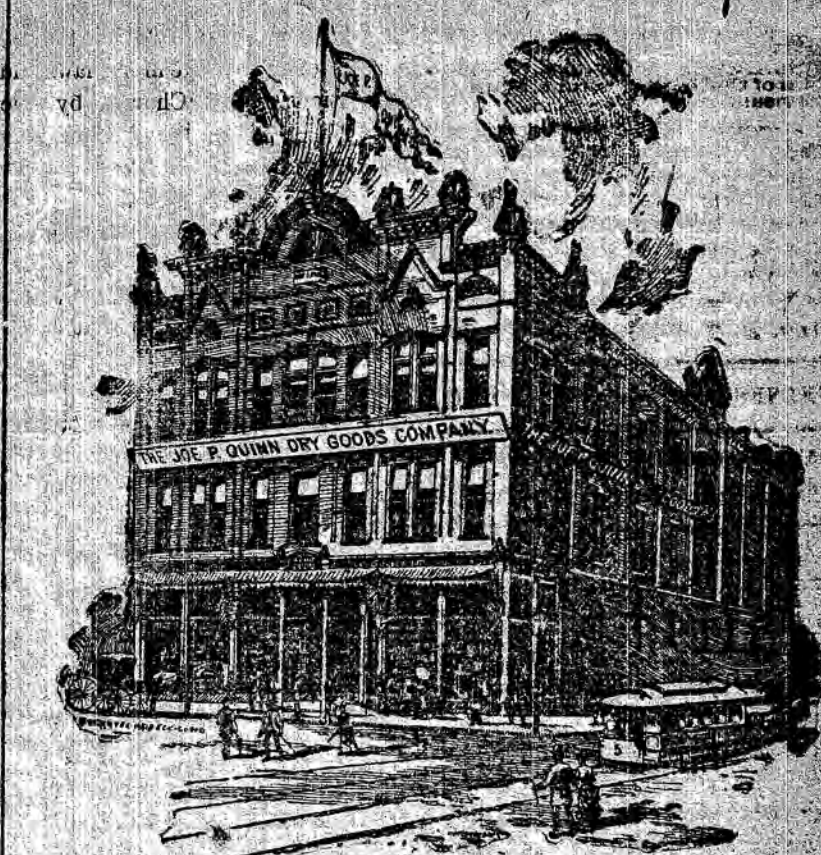
Is Medicated Oxygen. Is a Germicide. Is a Disinfectant for the lungs. Is different from any other treatment for these diseases. Is not a Poison. Send stamp for Book telling why it is different and better than other remedies. SPECIFIC OXYGEN COMPANY, Nashville, Tenn.



WANTED.

For the Fall term of 1890, a lady of experience to teach Music, Drawing and Painting. Good salary. None but best need apply. Address, ACADEMY, Care of ARKANSAS METHODIST, Little Rock, Ark. 6-7-90.

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PLEASANT MEDICINES. (Not Patented.) The Chamberlain Cough Remedy. The Chamberlain Liver Pills. The Chamberlain Diarrhoea Remedy. The Chamberlain Worm Expeller. The Chamberlain Kidney Pills. The Chamberlain Bladder Remedy. The Chamberlain Toothache Remedy. All pleasant to the taste. COR. 5th & MAIN, LITTLE ROCK, ARK. Manufacturers and Dealers in ALL FAMILY MEDICINES AND MEDICAL SUPPLIES. We guarantee satisfaction in the use of the Chamberlain Remedies. We make them in our own laboratory, and their merits have been proven many years experience. Write for further information or call on us at the old stand.

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NE 1-4 of Sec. 32, T. 33 N., R. 40 E., S. 1-2 of Sec. 1-4, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. The S. 1-2 of sec. 24, 61 N., R. 10 W., T. 33 N., lies in the midst of the Fletcher manganese range. The land in sec. 6, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. The land is about six miles southeast of Benton, Ark. Shaw postoffice; is covered with iron ore and has a two and a half to three feet blanket vein of iron exposed. Price \$2.50 per acre, cash. Address, R. W. WORTHEN, 114 1/2 Block, Little Rock, Ark. April 16-90.

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3 Tons \$35.00 1 TON \$11.00. Our Circular gives information how to get 1000 Yards FREE. Sewing Silk. It is sent with twelve samples of Black Silk Dress Patterns to any lady who will mail us their name and post office address. Use a postal card and state name of paper in which you saw this advertisement. O. S. CHAFFEE & SON, Manchester, Conn.

ARKANSAS METHODIST

WEDNESDAY, MAY 14, 1890.

CHRISTIAN LIFE.

AGNOSTIC CONVERTED.

John Panin, a Russian scholar and teacher of ability, who was for many years an agnostic, and would not accept the gospel as true "until he could see it was true with his intellect (reason, logic)," has recently accepted Christ, and is bearing efficient testimony to his saving grace. He tells the story of his conversion as follows:

First, I read the Bible trustfully, having "difficulties" alone until I was able to enlighten me on them. In his time—not mine; but meanwhile acting out its teachings whenever I saw that I could follow its teachings. This gave me more light from day to day, and the Bible became its own explanation in time.

I went to my father in heaven on my knees with everything in my heart. If I did not believe enough, I prayed for more belief. I did not understand the Bible I read for more understanding. If I thought I could not follow the order of the sermon on the Mount, I prayed for strength to follow them; and so in everything I came to Him as a child, helpless as it is, cometh unto a father, mother.

Living thus for awhile I soon learned my father's weakness alone without God. Nay, more, I soon discovered that I was beset with all manner of sins. Since I knew nothing of before. And, struggle as I might against it, I could not get away from it alone. Then I began to understand the teachings of Paul; and that we all need a regeneration, a new birth again from above (read the Gospel of John, chapter 3), with which we can not possibly be out of this past load of sin, nor shake the demons that dwell in our carnal nature. And I soon found that constant prayer and an abandonment of self to a following of Jesus saved me. And this led me to confess him as my Saviour; and—wonderful to tell!—the moment I testified in public unto his saving power, I became a new man. I verily was then born anew. And so the acceptance of Jesus as our Saviour, as that can cleanse us from our sins, became an additional power in my life, a real cleanser from sin. In these words, Christ entered into my members and made a new man of me, and behold I was born again, and this time from above.—Selected.

A DYING SKEPTIC.

Skepticism may fascinate, but it brings no comfort. Years ago a skeptic's son went off from home college. At college he formed the acquaintance of a young man who called himself Ellison. Ellison was an infidel. Ellison scoffed at religion, and the minister's son soon learned from him the infidelity; and when he went home at vacation he took his father's heart by his denunciations of Christianity. Time passed on and vacation came and the minister's son went off to spend the vacation, and was on a journey and came to a hotel. The hotel keeper said, "I am sorry that to-night I cannot have you in a room adjoining one where there is a sick and dying man. I can give you no other accommodation." "Oh," said the young college student and minister's son, "that will make no difference to me, except the matter of sympathy with anybody that is suffering." The young man retired to the room but could not sleep. All night long he heard the groaning of the sick man, or the step of the minister's son and his soul trembled.

He thought to himself, "Now, there is a thin wall between me and a suffering spirit. How if Ellison could know how I feel? How if Ellison should find out how my heart duffers? What would Ellison do?" He slept not. In the morning, coming down, he said to the hotelkeeper, "How is the sick man?" "Oh," said the hotelkeeper, "he is dead, poor fellow. The doctors said he could not last through the night." "Well," said the young man, "what was the sick one's name?" "Who is he from?" "Where," said the hotelkeeper, "he is from Providence College." "Providence College? What is his name?" Ellison! "Ellison!" Oh, how the young man was stunned! It was

fore the young man could leave that hotel. He got on his horse and started homeward, and all the way he heard something saying to him: "Dead! Lost! Dead! Lost!" He came to no satisfaction until he entered the Christian life, until he entered the Christian ministry, until he became one of the most eminent missionaries of the Cross, the greatest Baptist missionary the world has ever seen; since the days of Paul no superior to Adoniram Judson. Mighty on earth, mighty in heaven.—Adoniram Judson.

HORSFORD'S ACID PHOSPHATE

Makes Delicious Lemonade.

A teaspoonful added to a glass of hot or cold water, and sweetened to the taste, will be found refreshing and invigorating.

OUR YOUNG FOLKS

"I'D RATHER DO IT."

Passing along a busy street the other day I saw a little boy carrying a basket which seemed to tax his strength to his utmost capacity. Indeed, at times it looked by his jerks and extra efforts as if its weight would bear him down beneath it. I observed to him:

"My boy that basket is rather heavy for you to carry, is it not?"

"Yes, sir," he replied. But I'd rather carry it than that my mother should have to do it."

Brave boy! He had the right idea of life, although his clothes and general appearance would not lead one to suspect it. How many so-called accomplished young ladies, playing the piano or doing fancy-work while their mother is busy with the cares of the household, might learn a lesson from such a boy! Daughters, think how you can help to make your mother's life and labors lighter and less a burden.—Selected.

A BOY'S TEMPTATIONS.

You have heard of the old castle that was taken by a single gun. The attacking force had only one gun, and it seemed hopeless to try to take the castle; but one soldier said, "I will show how we can take the castle." And he pointed the cannon to one spot and fired, and went on all day never moving the cannon. About midnight there were a few grains of sand knocked off the wall. He did the same the next day, and the next. By and by the stones began to come away, and by steadily working his gun for one week he made a hole in that castle big enough for the army to walk through.

Now with a single gun firing away at every boy's life the devil is trying to get in at one opening. Temptation is the practice of the soul; and if you never have any temptation, you will never have any practice. A boy who attends fifty drills in a year is a much better soldier than the one that drills only twice. Do not quarrel with your temptations; see yourself resolutely to face them. PROF. HAMMOND.

BE COURTEOUS BOYS.

"I treat him as well as he treats me," said Hal.

His mother had just reproached him because he did not attempt to amuse or entertain a boy friend who had gone home.

"I often do it," said Hal, "and he doesn't notice me." "Do you enjoy that?" "Do you enjoy that?" "Oh, I don't mind. I don't stay long."

"I should call myself a very selfish person if a friend came to see me and I should pay no attention to them."

"Well, that's different; you're grown up."

"Then you really think politeness and courtesy are not needed among boys?"

Hal, thus pressed, said he didn't mean that; but his father who had listened, now spoke:

"A boy or a man who measures his treatment of others by their treatment of him, has no character of his own. He will never be kind or generous or Christian. If he is ever to be a gentleman, he will be so in spite of the boorishness of others. If he is to be noble, no other boy's meanness will change his nature."

And very earnestly the father added: "Remember this, my boy: you lower your own self every time you are guilty of an unworthy action because some one else is. Be true to your best self, and no boy can drag you down."—Selected.

MAKING A SCRAP-BOOK.

Now, as to making a scrap-book, I prefer the Agricultural Reports, as the books are nicely bound, and each page holds just two columns of ordinary newspaper print entirely covering the printed "reports" and leaving a white margin on both sides of the page. When the printed page is not entirely covered it is often puzzling to have a column of halves of words of a diary or farm report running into your other reading matter every line or so.

A half-inch of margin should be left at the top and bottom of each page, for by much turning of leaves the edges become frayed, and can be trimmed off without interfering with the print.

First of all, cut out every other leaf of your intended scrap-book, and save them to do your pasting upon, as they are convenient to measure your lengths of "scrap" as you paste. Trim all edges even and paste "true to the line."

Ordinary flour paste, cold and as thin as mucilage, quickly and evenly applied, is the best. If put on properly, the paper you are pasting will not even be wet through, and will dry in fifteen minutes after it is in your book. A strip of soft cloth wound around a short stick forms your brush, and a soft, clean cloth lightly rub over the surface of the strips of newspaper, are all the materials needed.

Clippings are taken from the week's papers, put smoothly into a box, and the work is done on rainy days or at times when one feels like "doing nothing."

When the book is filled—and little odds and ends of items should always be used to fill up short spaces at ends of columns which will occasionally occur—then comes the index, and in that one point is the utility of your work manifest. The blank pages at the beginning and end of the "Report" are just what is needed.

Number your pages carefully, and write your index of the articles in alphabetical order. Lastly the outside lettering and plain black covering can be beautified at your own artistic will, and you have a book which money can not replace, and is a veritable mine of literary treasure.—Cleveland Leader.

Thin and impure blood is made rich and healthful by taking Hood's Sarsaparilla. It cures scrofula, salt rheum, and all blood disorders.

We will send this paper till Oct. 14 for 50 cts. Help us get subscribers under this special offer.

Not a Failure Has Been Reported.

Mr. R. B. Glover, Randall, Ark., writes: "Out of all the Hughes' Tonic I have sold not a failure reported. Every bottle has given perfect satisfaction. I recommend it—a certain, safe and speedy cure for chills and fever." Sold by Druggists.

Familiarity does not breed contempt, except of contemptible things or in contemptible people.

How frequently we see beautiful girls only a short time after marriage look faded and worn. This is due to some female disorder which Dr. Dromgold's Female Bitters, a powerful uterine tonic, would speedily correct.

Brother, Sister, speak to your neighbors about our special offer—this paper till Oct. 14 for 50 cts. cash.

"I had Pond's Extract an indispensable article in the care of the sick at the home. I have used it in many cases of La Grippe with the greatest success. Also for sunburn, and for general use in cases of inflammation." A. E. Kingsley, Man. Sea Side Home, Long Branch, N. J., Feb. 4, 1890.

We will send this paper till Oct. 14, for 50c. Help us get 3,000 new subscribers under this special offer.

Common sense teaches us that a thorn or splinter in the flesh must be removed before the part can heal. Malaria in the system must be destroyed before health can return. Shallenberger's Antidote for Malaria does this and health returns immediately. There is no other known Antidote. Sold by druggists, or sent by mail for one dollar. A. T. Shallenberger & Co., Rochester, Pa.

N. C. Y. L.

Nashville College for Young Ladies. No. 108, Vanhail St. NASHVILLE, TENN.

LEADING SOUTHERN COLLEGE FOR WOMEN. Growth in eight years from 50 pupils to 400, representing fifteen States. Privileges in Vanderbilt University of Lectures, Museum and Apparatus. Four times in eight years have new accommodations been demanded. Now occupies three large buildings. Elegant location. Light, air, sunshine, electric calls, only passenger elevator for school use in the city. Faculty of twenty. Course, eleven years in Literature, Science, Art, Music, Calligraphy, New Chapel, ample Recitation Rooms; splendid New Art Studio; twenty French Rooms; Gymnasium fully equipped. Two elegant Society Halls. Libraries of reference and general reading. Book-keeping, Typewriting, shorthand next term begins September 3, 1890. GEO. W. STOCKELL, Secy.

ON a clear night, count every star in the heavens. Do this for 76 clear nights and you have counted the number of ESTEY ORGANS that have been sold.



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Selling, Renting and Repairing Warrenton Pure Bell Metal. Write for Catalogue.
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Book 1, Primary, 30 cts.; \$3.00 dozen.
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METHODIST

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Assessments—Never—Increase.

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1853 Some Information on the Sub-1890

ject of Pianos and Organs.

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Purifies the blood, tones up the stomach and builds up the system. Physicians recommend it as the best remedy for these diseases now made. It is made without a drop of opium. It is a **sure cure**. Price, 50c per bottle. For sale by druggists, or sent to you direct.

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Hot Guns Revolvers, Rifles, Shot Guns, etc. **GOITRE, OR THICK NECK.** A sure cure for this disease. **Dr. J. CASKEE.**

I CURE FITS!
When I see one I don't mean merely to stop them, but to cure them. I have made the disease of FITS, Epilepsy, and all kinds of convulsions, a thing of the past. I have cured many cases, and I am ready to cure all. **Dr. J. CASKEE.**

BUCKEY BELL FOUNDRY
Bells for Churches, Schools, etc. **Dr. J. CASKEE.**

ARKANSAS METHODIST
WEDNESDAY, MAY 14, 1890.
OBITUARIES.

MAYFIELD.—Edna Mayfield, daughter of W. J. and Nellie Oakley; was born Feb. 1, 1868; professed faith in Christ Sept. 28, 1879, under the ministry of the writer of this obituary. She joined the M. E. Church, South, a few days after her conversion, in which she lived a useful and consistent life until April 22, 1890, when she departed this life in great peace. Sister "May" said to her mother a few days before her death: "Mamma I have never done anything that I would have been ashamed for you to have seen." She was sick for months, but endured without complaining, and she did not censure her heavenly Father for He was her only friend. We could say many good things of "our May", but will close by saying she always made home happy.

P. B. SUMMERS.
Nashville Christian Advocate please copy.

BRADSHAW.—Robert Bradshaw son of V. I. and J. M. Bradshaw was born Sept. 2, 1880, and died April 19, 1890. Little Bobby was confined to his bed nearly four months and at times suffered a great deal. Hearing his little sister and brothers at play he said, "O, how I would like to get well so that I could get out and play. But in God his wisdom saw best to take him. He knew that he was going to die, death had no terror for him. He wanted to go. Why do you try to keep me here, were his words to the loved ones who ministered unto him. He was conscious to the last. Bidding the loved ones good-bye he quietly fell asleep. His funeral was preached by the writer at Shiloh to a large congregation of relatives and friends. We then laid to rest his body to await the resurrection morn. May God bless the father and mother, the most of their family are in heaven, five of their children have gone on before, three remain with them.

J. I. MATYARD.

OTWELL.—Mrs. Susan E. Otwell, was born Feb. 26, 1816, and died March 20, 1890. Sister Otwell leaves children and friends to mourn and rejoice. Mourn because they can see her no more in this world—rejoice because they are confident that she is at rest. The writer has known her ever since he was a small boy and he always thought she was a real good religious woman. She loved children—she would get happy on common preaching days and could talk and praise her Savior with the most earnestness of any Christian I ever knew. Oh, such patience! I have often thought of Job. She loved and cared for Methodist preachers. She even loved and cared for the poorest preacher as much apparently, as the best. When I got to heaven, I expect to see grandma Otwell. Oh children! love the Savior that your mother loved and by-and-bye you will meet her in the realms of bliss.

Christian Advocate please copy.
REV. L. W. HOUTS.

CARTER.—Rev. Samule W. Carter, was born in Henry Co., Va., Aug. 12, 1818, and died April 22, 1890. He lived in Virginia twelve years, and in East Tennessee seven years, and in West Tennessee thirteen years, and then came to Yell Co., Ark., and lived here until the summons came for him. He was married to Margaret Morgan in Tennessee. The Lord called for her about sixteen years ago. They were parents of nine children, four boys and five girls. Two of the boys and two of the girls have passed off into eternity. Father Carter was converted and joined the Methodist Church in 1836; was licensed to preach in 1869. Father Carter was a Methodist indeed on the old style. To his children he gave all the good advice he possibly could. There is five of us left to mourn the loss of a good father. He lived according to the teachings of God's word. In 1889 he saw there was a deeper work of grace than justification, by faith he saw that the body needed cleansing as well as the spirit. So away went his tobacco, which he had been using for sixty years, he stepped in by faith into the fountain that was opened for sin and uncleanness. Father suffered a great deal before his death, but bore it with patience. He said just before he died, all was bright in the future. He wanted to go to his reward in heaven where he had many loved ones who had gone on before.

J. B. CARTER.

MORROW.—Miss Willie Edna Morrow was born in Jefferson county, Ark. July 28, 1871, and departed this life April 23, 1890. When Edna was eight years old her father moved to Lonoke county, Ark., where they lived until 1885, when they moved back to Jefferson county, where her father died and then Edna came to live with the writer, where she lived until her death with an exception of six months she lived with her aunt in Yell, Ark. Edna joined the M. E. Church, South, at the age of ten years, and lived a consistent member of the Church until her death. When told that she was dying she said that she would like to get well, "but it is all right, I am ready to go." She then called her friends and talked to them about being religious; sent to the school for some of the girls and talked to them. She asked one girl if she was religious; she answered, yes, I am a member of the Church. Edna looked at her and said, there is something more than just belonging to the Church. When the room was full of people she said, I want every one that will promise to meet me in heaven to stand up; then said, I started to heaven when I was ten years old, and I do not regret it; I am glad I did. She sent for the local preacher in Yell and had them to hold prayers with



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her. She helped to sing that beautiful song, "I will sing you a song of that beautiful land." She was perfectly composed all the time she was talking. After twenty-four hours of suffering she fell asleep in Jesus. Edna leaves four sisters and a host of relatives and friends to mourn her departure; but thank God we can look up to heaven and know where to find our dear Edna.

"O, how sweet it will be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips and with harps in our hands,
To meet one another again."

BASCOM MONK.

NEW.—Mrs. Francis N. New departed this life at her home in Faulkner Co., Ark., on May 4, 1890. Sister New was born in Tennessee; emigrated to Arkansas with her father, (Mr. Price), when a child; professed religion at about fifteen years of age; married Geo. H. New Nov. 9, 1873. These were the most prominent events in her life. She exemplified the religion of the Bible, filling well her relations as wife and mother. She gave abundant evidence of her acceptance with God and gave bright assurance of her going to the heaven of the Christian's hope. Sister New was thirty-six years old. She had lived in the neighborhood from which she descended, from her childhood, and was well favored by nature. She leaves a husband and four little boys sad and desolate except as the light of God's truth breaks through the gloom and sheds its radiance upon their chastened, but submissive hearts.

We laid the mortal remains of our departed sister away in Mortar Creek Cemetery in the presence of a large number of weeping friends.

"Thank God 'your people die well' and our dear Brother with his boys will patiently await their Lord's time to meet again the dear one gone ahead."

J. S. CLOWER.

HUDSON.—Whereas, Bro. Jacob Hudson was by the hand of death, removed from our midst on the 12, of Feb. 1890, aged 88 years—who lived a long and useful life in the M. E. Church, South, discharging every duty that developed upon him with zeal and energy, having the confidence and esteem of all who knew him, and of whom it was said by all, when he fell asleep in Jesus, a good man has died, and

Whereas, Bro. Hudson was a member of the Quarterly Conference of Conmith Circuit, Little Rock Annual Conference, M. E. C. S., therefore be it

Resolved, That in the death of our much beloved brother, we have lost a worthy member, whose venerable presence and gentle counsel will long be remembered, and sadly missed by us.

2. That we will endeavor to live so that when the summons shall have come it may be said of us as of our beloved brother the world was made better for our having lived in it.

3. That we tender our loving sympathy to the bereaved family and friends and pray that this sore affliction may draw them heavenward.

4. That a copy of these resolutions be spread on our Quarterly Conference Record, a copy furnished the family, and also that THE ARKANSAS METHODIST, and the Bingen Social Visitor, each be furnished a copy for publication.

R. T. RILEY,
J. L. BRYANT, Com.
H. W. CARTER.

WESTON.—Anna, only daughter of Mrs. Nannie Weston, a precious bud of the infant class of Wheatly Sunday-school, M. E. Church, South, aged five years, departed this life May 3, 1890. Four weeks ago, while playing with her brothers, she accidentally fell into a kettle of boiling water and was fearfully scalded. Her suffering was intense. All that loving hands could do was done to alleviate her pain. But alas! human aid was of no avail. Words cannot express the sorrow of the widowed mother, and three little brothers. It is night now in the saddened home, for their little sunbeam is gone. If this life were all and indeed would be the picture. But "God works in a mysterious way." His love can sustain us in the darkest hour. Though the lovely form is laid

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From Jas. S. Steele, Esq., Attorney-at-Law, Lockesburgh, Ark.: "I have just received my Eclair Organ 77; am highly pleased. It is all you claimed for it. We will take pleasure in commending it to my neighbors." April 30, 1888.

From Rev. J. M. Dennison, Warren Forks, Ark.: "We have organ in our church and are perfectly satisfied with it."

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